



A NEW PLOUGHMAN'S TALE

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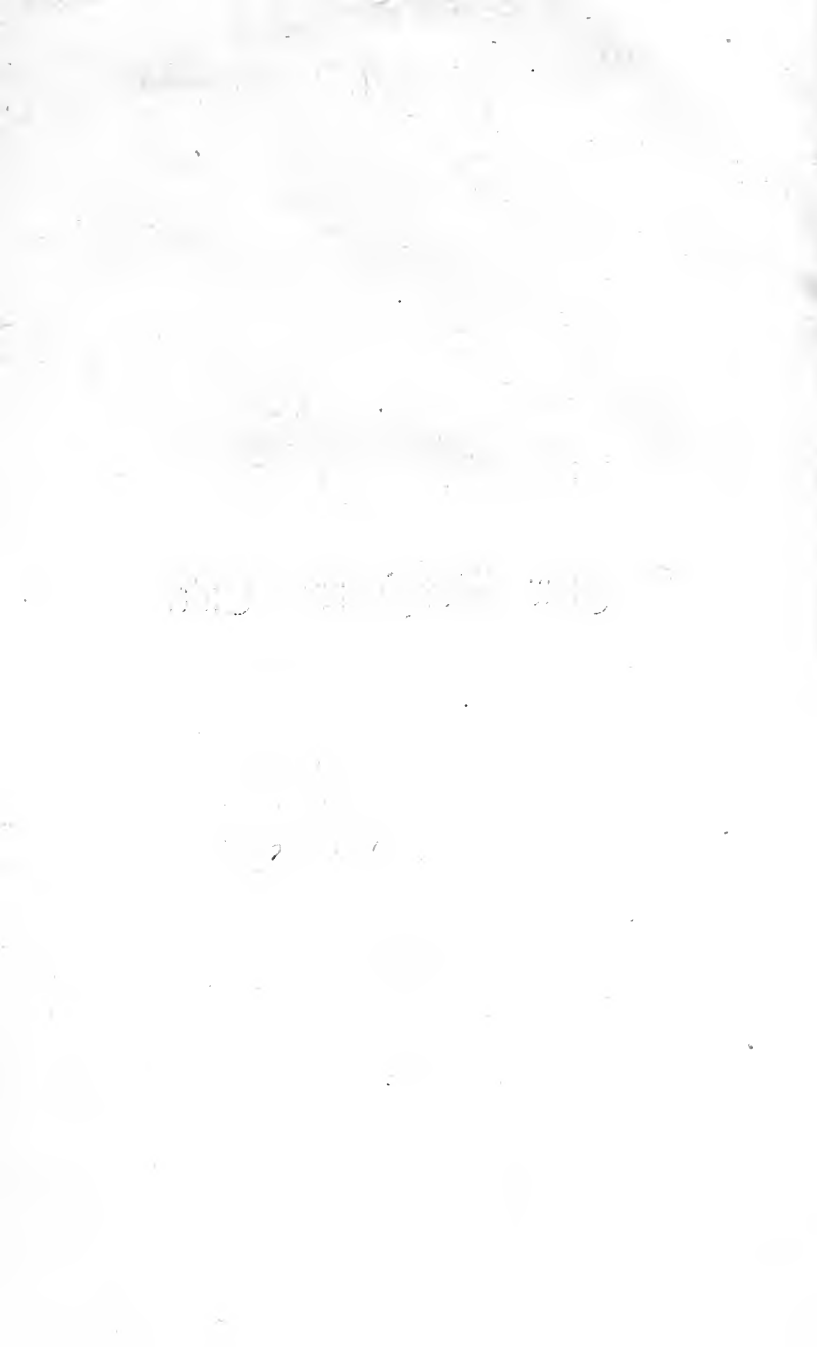
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A New Ploughman's Tale.



# A New Ploughman's Tale:

THOMAS HOCCLEVE'S LEGEND

Of the Virgin and her Sleeveless Garment,

WITH A SPURIOUS LINK.

EDITED FROM MS. CLII, CHRIST CHURCH, OXFORD  
(CHAUCER'S CANTERBURY TALES)

BY

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PARALLELED WITH ANOTHER COPY FROM MR. ISRAEL  
GOLLANCZ'S EDITION OF *HOCCLEVE'S MINOR POEMS*, PART II.  
(P. 21-5, E. E. T. SOC.), FROM THE ASHBURNHAM QUARTO MS. 133.

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To my Wife.



## INTRODUCTION.

§ 1. *The Manuscripts.* The present 'Tale of the Ploughman' is here printed from the only two known Manuscripts of the poem, (1) The Christ Church (Oxford) MS. CLII., containing Chaucer's *Canterbury Tales*, and, (2) The Ashburnham MS. 133, which contains eleven pieces by Hoccleve, of which the present poem is numbers 6 and 7. The Manuscript has been described,<sup>1</sup> and is now being edited for the Early English Text Society by Mr. Israel Gollancz, whose print of the present poem has been placed at my disposal through the kind offices of Dr. Furnivall. The Christ Church Manuscript is thus described by Kitchin:<sup>2</sup> "codex chartaceus, in folio, f. 337, sacc. xv; mutilus in fine." The 'Tale' occupies folios 228 (back) to 231, and is placed between the Squire's Tale and the Second Nonnes *Tale of Seynt Cecile*. The order of the Tales in this Manuscript is peculiar, and is worth giving:

	folio
1. The Prologue . . . . . (Group A., § 1)	1
2. The Knygh[t]is Tale . . . . . (A., § 2)	13
3. Milleris Prologue and Tale . . . . . (A., § 3, 4)	42
4. The Reves Prologue and Tale . . . . . (A., § 5, 6)	51 <i>b</i>
5. The Coke of Londons Prologue and Tale (A., § 7, 8)	57
6. The Cokys Tale of Gamelyn . . . . . (Spurious)	58 <i>b</i>
7. The Wyfe of Bathes Prologue and Tale. (D., § 1, 2)	72
8. The Freris Prologue and Tale . . . . . (D., § 3, 4)	88
9. The Sompnours Prologue and Tale . . . . . (D., § 5, 6)	93
10. The Clerkys Prologue and Tale of Oxenford (E., § 1, 2)	101
11. The Phisiciens Tale . . . . . (C., § 1)	116
12. The Pardoners Prologue and Tale . . . . . (C., § 2, 3, 4)	119 <i>b</i>
13. The Shipmannes Tale . . . . . (B., § 4)	127 <i>b</i>
14. The Nonnes Prologue and Tale . . . . . (B., § 5, 6)	133
15. The Propheme and Tale of Sir Topas . . . . . (B., § 7)	136
16. The Tale of Melibæus . . . . . (B., § 10)	138 <i>b</i>

<sup>1</sup> F. J. FURNIVALL, *Hoccleve's Works, Minor Poems*, E. E. T. S., Extra Series, No. LXL., London, 1892.

<sup>2</sup> G. W. KITCHIN, *Catalogus Codicum MSS. qui in Bibliotheca Aedis Christi apud Oxonienses Adseruantur*, Oxonii, 1867.

17. The Monkys "prohemium" and Tale de Casibus Virorum illustrium . . . . .	(B., § 11, 12)	154b
18. The Nonnes Prestes Prologue and Tale . . . . .	(B., § 13, 14)	166
19. The Maunciples Prologue and Tale . . . . .	(H., § 1, 2)	174
20. The Frankeleyns Prologue and Tale . . . . .	(F., § 3, 4)	178b
21. The Man of Law's Prologue and Tale of Custance . . . . .	(B., § 1, 2)	190
22. The Marchauntes Prologue and Tale . . . . .	(E., § 3, 4)	204
23. The Squyrs Tale . . . . .	(F., § 2)	220
24. The Ploughmans Prologue and Tale . . . . .	(Spurious)	228b
25. The Second <sup>1</sup> Nonnes Tale . . . . .	(G., § 1)	232
26. The Chanon Yemans Prologue and Tale (G., § 2, 3, 4)		238
27. The Parsons Prologue and Tale. [Last leaf gone.]	(I, § 1, 2)	248b

The rest of the Manuscript is occupied by a fragment of Lydgate's *Tale of the Charle and his bryd* and *The Sege of Thebes*.

The relation of the two Manuscripts we cannot settle until the whole of the Ashburnham MS. is published; but judging from this poem it would seem that there are readings in it that preclude the possibility of its being an autograph. For instance, the Ch. Ch. MS. reads (l. 5) *fo to pryde*, which is certainly better than *for*. Again (l. 94), *neven* seems a better reading than *meene*, which makes an imperfect rhyme. So, too, the reading *conceyve* (l. 83) gives a reading that is much better than the Ashburnham reading *receyue*. Such readings as these, taken with the obvious mistakes in the Christ Church MS., seem to indicate that neither one of the Manuscripts is an autograph.

§ 2. *The Legend*. The poem does not derive all its interest from the fact that it is one of the many pieces that have been ascribed to Chaucer at one time or another. It has an additional interest in furnishing us with a story, or miracle, of the Virgin, not elsewhere recorded. As a glance at the marginal summary shows, there are two chief ingredients, or heads, in the story: (1) The saying of the *Ave Maria*, and, (2) The Garment incident. Both of these are commonplaces in the great mass of mediæval miracles of the Virgin, especially the saying of the *Ave*; but the particular form of the story as here told is not recorded in the great collections of either Ward<sup>2</sup> or Mussafia.<sup>3</sup> In both these works and in such a collection as that

<sup>1</sup> Second, MS. First.

<sup>2</sup> H. L. D. WARD, *Catalogue of Romances in the Department of Manuscripts in the British Museum*. 2 vols. London, 1883—1893 (Vol. 3 promised).

<sup>3</sup> ADOLFO MUSSAFIA, *Studien zu den Mittelalterlichen Marienlegenden*. (Wiener K. Akad. d. Wissenschaften) 1887—1889.

of Mielot,<sup>1</sup> there are almost innumerable instances of a reward being given for faithful repetition of the *Ave Maria*. An example or two will show the nature of these stories :

A knight became a Cistercian, but could learn nothing except the two words, *Ave Maria*, which he kept constantly repeating. After his death a lily grew from his tomb, having *Ave Maria* inscribed on it (Ward, II, p. 654).

A Cistercian, accustomed to say 150 *Aves* daily, was repeating them as he went through a wood ; and a robber, who lay in wait for him, saw white doves taking roses out of his mouth and carrying them up to heaven (p. 668).

A clerk was drowned on his way from his mistress ; and he was restored to life, because his last words, found imprinted on his tongue, were " *Ave Maria* " (p. 612).

The incident of the Garment or Cloak being given by the Virgin to the person who repeats the *Ave Maria* is found in Mielot, No. xxvi, and runs as follows :

" Vng euesque fut, natif de France, qui fut saint et deuot a la vierge Marie. Cest euesque demoura vng soir tout seul en son eglise en prieres, en larmes et en oroisons, et veit tout soudainement les angels descendre du ciel, et puis les saints de paradis, et puis finalement la vierge Marie, et ouyt quilz demenoient moult yoyeux chant et grant melodie. Puis ouyt les saintes, qui demanderent a la vierge Marie, qui elle vouloit qui chantast la messe. Elle enseigna icellui euesque, dont il fut tout honteulx. Les sains vindrent a lui et le prindrent, puis le menerent a lautel et le feirent reuestir. Puis il chanta la messe bien et deuotement. Quant il eust la messe chantee, la vierge Marie lui donna pour son louyer vng moult noble vestement, quelle auoit apporte de paradis, dont leuesque moult humblement le mercia. En sa maison retourna moult joyeux de si noble vision . . . " (Compare Ward, II, p. 622.)

In the course of his preparation for the priesthood, Hoccleve must have heard many such stories as these ; and we may not be attributing too much originality to the poet if we cease to search for the particular form of the story as he tells it, and allow it to stand as his own invention, including the incident of the added sleeves. Such pious poems were somewhat in demand at the time, and we have two from John Lydgate, Hoccleve's contemporary and fellow-admirer of Chaucer, both of which turn on the assiduous

<sup>1</sup> JEAN MIELOT, *Miracles de Nostre Dame*, ed. Warner, 1885.

repetition of a prayer. These are found in Harleian MS. 2251, one of which is printed in Halliwell's *Minor Poems of John Lydgate*, p. 62 (Vol. II of Percy Society Publications), and in *Originals and Analogues of the Canterbury Tales*, Part II, pp. 286-288 (Publications of the Chaucer Society). The other one is printed in Halliwell, p. 73, and will be found reprinted from the manuscript in the Appendix to this volume. This poem has a further interest in its similarity to the wide-spread mediæval story of the grateful dead man, and how he rewards the knight who risks everything to obtain for the corpse a decent burial. It is scarcely necessary to remind our readers that Chaucer makes a "miracle" the subject of his beautiful Prioress's Tale.

§ 3. *The Two Ploughman's Tales.* So far as I have been able to discover, Kitchin<sup>1</sup> has been the only one to indicate that the *Ploughman's Tale* of the Christ Church MS. is not the *Ploughman's Tale* which has been in print since 1542, and has now been made accessible to all by Professor Skeat.<sup>2</sup> The words of Kitchin are a mere note—"Not that ordinarily printed," and give no clue to the contents of the poem. It is a strange instance of the mutability of Fortune that she should have attributed to the honest Ploughman tales of a character so utterly different; the one "shewing by the doctrine and liues of the Romish Clergie that the Pope is Antichrist and they his ministers,"<sup>3</sup> and the other breathing the most unquestioning faith in the Virgin and the Church. Of the two tales the Ploughman would certainly rather lay claim to the present one as his own. Indeed the man who saddled that fierce invective on the Ploughman must have had a painfully feeble sense of dramatic fitness, or he must have been absolutely ignorant of Chaucer's good husbandman, living with all men "in pees and parfit charitee." May the publicity of print given this other tale, even at this late day, in some measure assuage his gentle spirit; for, weak as it is, it might very conceivably have been told by him—though it could hardly have been written by Chaucer.

§ 4. *The Stanza-Form.* This stanza-form is a favourite with Chaucer, Lydgate, and Hoccleve. Probably the success of Chaucer led the others to adopt it. Hoccleve perhaps made the most unskilful use of it, for even at his best he was never able to make it more than pedestrian, while at his worst it is very bad indeed.

<sup>1</sup> *loc. cit.*      <sup>2</sup> *Chaucerian and other Pieces*, Oxford, 1897, pp. 147-190.

<sup>3</sup> Title-page to edition of *The Ploughman's Tale*, London, 1606.

Gower also made use of this stanza-form in some of his French *Cinkante Balades*, which were probably written in his later years,<sup>1</sup> and so it may have been suggested by Chaucer.

The two additional stanzas at the beginning of the Prologue in the Christ Church MS. indicate an author other than Hocceve, and so relieve him of the blame (or praise) that might attach to him as one of those who, like John Lydgate and John Lane, attempt to fit one of their own poems into the scheme of Chaucer's *Canterbury Tales*. The lines are readily seen to be made up of four feet, for the most part, though some of them can be read as five-foot lines. The form of the verse seems decisive against their having been written by Hocceve; it rather points to some clumsy versifier who, for some reason or other, furnished the Ploughman with this pious Tale and wrote these stanzas as a Link, in imitation of some of the genuine Chaucer Tales.

<sup>1</sup> MACAULAY, *The Works of John Gower*, Vol. I, p. lxxii.

*British Museum,*  
*April 23, 1902.*

[leaf 228, bk.]

## ∞ The Prologue of the Ploughman.

[Christ Church MS. CLII.]

(a. 2 Stanzas by the Inserter, in 4-measure lines.)

(1)

As the Pilgrims ride forth, the Host declares

∞ As the pylgrymys fforth deðt ryde, 1  
 Owr' host be-gan to loke a-boute,  
 Andð seyð, "ffelawys, we most prouyde,  
 Hoo that best of alle thys route  
 Kan telle hys tale, as lot comyðt aboute. 5  
 Ploughman Tylyer, drawe the nere,  
 Andð telle thy tale, andð we wyl here." .i. audire 7

the lot has fallen to Ploughman Tiller, and he must tell his Tale.

(2)

The Ploughman promises a tale of the mother of Christ, how she rewarded a monk who said her psalter daily.

∞ "Syr," he seyde, "y shalle telle, as y can), 8  
 A tale of Crystys modyr dere,  
 Mary that bare bothe godð andð manð,  
 How to a monk she deðt a-pere,  
 That euery day seyde here sautere, 12  
 Andð heuene blysse hadð to hys mede :  
 Hoo seruyðt owr' lady, the better shalle spede. 14

(b. Hoccleve's Prologue, in 5-measure lines.)

(3)

[leaf 229]

She is the best guide to him who seeks the bliss of Heaven,

∞ "Who-so desyryðt to gete andð conquere 15  
 The blysse of hevene, holsom ys a guyde  
 Hym to condue, and hym to brynge there ;  
 Andð so good knowe y noonð for mannys syde,  
 As the rote of humblesse, andð fo to pryde,— 19  
 That lady, of whos tetys virginalle  
 Sook owr' redemptour, the maker of alle. 21

(4)

∞ "Be-twyxt godð andð manð ys she meadiatrice, 22  
 ffor owr' offences, mercy to purchase ;

and is a sure defence

[*Hoccleve's Poem No. VI., 'Item de beata virgine,'*  
*from the Ashburnham Quarto MS. 133.*]

Ce feust faite a linstance de T. Marleburgh.

(1)

**W**ho so desirith to gete and conquere  
 The blisse of heuene, needful is a guyde  
 Him to conduc / & for to brynge him there ;  
 And so good knowe I noon for mannes syde,  
 As the roote of humblesse / & fo<sup>1</sup> to pryde,—  
 That lady / of whos tetes virginal  
 Sooke our Redemptour, the maker of al.

1 So good a  
 guide to  
 Heaven know  
 I none,

5 [1 MS. for]

7

(2)

Betwixt god and man / is shee mediatrice  
 ffor our offenses / mercy to purchase ;

8 as she who  
 mediates

against the Friend. She, owr' sheld' ys agayns the malyce  
 Of the ffende, that owr' soulys wold' embrace  
 And cary hem vn-to that horryble place 26  
 Where-as peyne ay duryng' ys, and' turment,  
 More than may be spoken' of or ment. 28

(5)

She is a staff of comfort to all. ¶ "Now syn' that lady noble and' gloryous 29  
 To alle man-kyndē hath' so grete cheerte,  
 That in thys slypyr' lyf' and' peryllous,  
 Staff of comfort & help to man' ys she,  
 Conuenyent ys, that to that lady ffre 33  
 We doo *seruycē*, honour', & plesaunce ;  
 And to that ende, here ys a remembraunce." 35

We should do her honour, and hear a remembrance of her.

(c. *The Tale, in 5-measure lines.*)

¶ Here be-gynnnyth the Ploughmannys  
 tale of Oure lady.

(1)

A rich man in France, who honour- ed God and Holy Church, There was whilom, as that seyth the scripture, 36  
 In ffrance a ryche man' and' a worthy,  
 That god' & holychurchē to honoure  
 And plese, enforced' hym ful bysly ;  
 And vnto crystys modyr specially, 40  
 That noble lady, that blessyd' virgyne,  
 ffor to worchype he dyde hys myght' & pyne. 42

and especially the Virgin,

(2)

[leaf 229, bk.] had a son, whom he taught to repeat 50 times a day, the Salutation in honour of Christ's mother. ¶ Hyt shop so that thys man' had a yong sone, 43  
 Vn-to whyche he yaf *informacioun*,  
 Euery day to have in custome and' wone  
 ffor to sey, at hys *excitacioun*,  
 The angelyk[e] *salutacioun* 47  
 .I. sythys, in worchype and' honoure  
 Of cristys modyr, of vertu myrroure. 49

(3)

The son became a monk in the Abbey of St. Gile, and lived a life of virtue. ¶ By hys faderys wyl, a monk, *afterward'*, 50  
 In the abbey of seynt gylē made was hee ;  
 Where-as he in penauncē sharpe and' hard'



Shee is our seur sheeld ageyn the malice		'twixt God
Of the feend / þat our soules wolde embrace		and man.
And carie hem vn-to þat horrible place	12	
wher-as eternal peyne is, and torment,		
More than may be spoke of / thought or ment.	14	

(3)

Now syn þat lady noble and glorious	15	Here is a
To al man kynde hath so greet cheertee,		story of her
That in this slipir lyf and perillous,		goodness.
Staf of confort and help to man is shee,		
Conuenient is / þat to þis lady free	19	
we do seruice / honour, & plesance;		
And to þat ende / heer is a remembrance.	21	

Explicit prologus }  
& incipit fabula }

(1)

<b>T</b> her was whilom / as þat seith the scripture,	22	Once lived in
In france / a ryche man and a worthy,		France a rich
That god and holy chirche to honure		and pious
And plese / enforced he him bisily;		man;
And vn-to Crystes modir specially,	26	
þat noble lady / þat blessid virgyne,		
ffor to worshipe / he dide his might and pyne.	28	

(2)

It shoop so / þat this man had a yong sone,	29	he had a son,
Vn-to which he yaf informacion,		whom he
Euery day to haue in eustume and wone		taught to say
ffor to seye, at his excitacion,		fifty Aves
The angelike salutacion	33	daily.
.L. sythes / in worsshyp and honour		
Of goddes modir / of vertu the flour.	35	

(3)

By his fadres wil / a monk, aftirward,	36	This son be-
In thabbeye of seint Gyle / maad was he;		came a monk
wher-as he in penance / sharp & hard		in the Abbey
		of St. Gile.

Obscruyð wel hys Ordres dēute,  
 Lyuyng in vertuous religioustē ; 54  
 And, on a tyme, hym to pley & solace,  
 Hys fadyr made hym come home to hys place. 56

He came  
 home to visit  
 his father's  
 house;

(4)

Now whas ther, at our' ladyes reuerence, 57  
 A chapel in hyt made & edefyed,  
 In the whyche, the monke, when conuenyence  
 Of tyme he had a-wayted and espyed,  
 Hys fadrys lore to fulfyllē hym hyed, 61  
 And .l. sythys, wyth deuoute corage,  
 Seyd 'auc mary' as was hys vsage. 63

and said his  
*Ave Mary*  
 50 times in  
 the chapel.

(5)

And when he had y-edyd hys prayere, 64  
 Owr' lady, clothyd in a garnement  
 Sleueles, by-for[e] hym he sey appere :  
 Wher'of the monk toke good auysement,  
 Meruaylyng hym what that this myght haue ment ; 68  
 And seyde, "good[e] lady, by yowr' leue,  
 What garnement hys thys, and hath no sleue?" 70

The Virgin  
 appeared to  
 him

in a sleeveless  
 garment,

(6)

She answerd and seyde[e], "thys clothyng 71  
 Thow hast me yevyn, for thow euery day,  
 .l. sythē 'Ave Mary' seying,  
 Honouryd hast me. Hens-fortē, y the pray,  
 Vsē to treble that by any way. 75  
 To euery X<sup>thē</sup> [Aue] Ioyne also  
 A Pater-noster . do ryght euenē so. 77

[Deaf 23 i]  
 and told him  
 he had given  
 it her by his  
 repetition  
 of the *Ave*  
*Mary*.  
 She bade him  
 treble the  
 number,  
 and add a  
*Paternoster*  
 to every tenth  
*Ave* :

(7)

"The first[e] .l. wil y that seyð be, 78  
 In the memory of the Ioy and honoure  
 That I had when the aungel gret[te] me,  
 Which was ryght a wondyrful comfortoure  
 To me when he seyð the redemptoure 82  
 Of alle man-kynð y conceyve sholde :  
 Grete was my Ioy[e], when he so me tolde.

the first fiftē  
 in memory of  
 the angel's  
 Salutation ;

(8)

"Though shalt eke sey[e]n the secunð fyfti 85  
 In honoure and in mynd of the gladnesse

the second  
 fity in  
 memory of

- Observed wel his ordres duetee,  
 Lyuynge in vertuous religioustee; 40  
 And on a tyme / him to playe and solace,  
 His fadir made him come hoom to his place. 42
- (4)
- Now was ther, at our ladyes reuerence, 43  
 A chapel in it maad and edified,  
 In-to which / the monke, whan conuenience In the Lady  
 Chapel he  
 said his fifty  
 Aves.  
 Of tyme he had awayted & espied,  
 His fadres love / to fulfill him hied; 47  
 And .L. sythes / with deuout corage,  
 Seide Aue Marie / as was his vsage. 49
- (5)
- And whan þat he had endid his preyeere, 50 Lo, Our Lady  
 appeared to  
 him there in  
 a sleeveless  
 robe.  
 Our lady clothid in a garnement  
 Sleuelees, byfore him he sy appeere :  
 wher of the monke took good auisament,  
 Meruerllynge him / what þat this mighte han ment ;  
 And seide “.o. goode lady, by your leeu,  
 What garnement is this / and hath no sleeue ?” 56
- (6)
- And she answerde / & seide / “ this clothyng 57  
 Thow hast me youen / for thow euery day,  
 .L. sythe Aue Marie seyynge,  
 honoured hast me / hens fourth / I the pray,  
 Vse to treble þat / by any way, 61  
 And to euery .x<sup>th</sup>e Aue / ioyne also  
 A pater noster / do thow eucne so. 63
- (7)
- “The ferste .L<sup>th</sup>. wole I þat seid be, 64  
 In the memorie of the ioie and honour  
 That I had / whan the Angel grette me ;  
 which was right a wondirful confortur  
 To me / whan he seide, the Redemptour 68  
 Of al man-kynde I receyue sholde :  
 Greet was my ioie / whan he so me tolde. 70
- (8)
- “Thow shalt eke seyn the seconde .L<sup>th</sup>. 71  
 In honour and in mynde of the gladnesse the second  
 in memory of  
 the Nativity ;

her divine  
motherhood;  
and the third  
fifty in  
memory of  
her Assump-  
tion.

That y had when y bare of my body  
God and man, *wit*-owtyn woo or duresse.  
The iii<sup>rde</sup> .i. ti in thyn hert enpresse, 89  
And sey it eek whitth good deuocioun,  
In the memory of myn assumpcioun, 91

(9)

“ When [that] y was crounyd quene of heven 92  
In wyche my sonë regnyth, and shal aye / ”  
Al thys was doo, that I speke of and neven),  
As the book seyth, vpon an halydaye.  
And then seyð owr lady, that gloryous maye, 96  
“ The nextë halyday wyl I resorte  
To thys place, the to gladë and conforte / ” 98

She promised  
to come back  
on the next  
holy day,

(10)

and then  
departed.  
The monk  
did as she  
directed;

And ther'-*wit*-alle fro thens departyd she, 99  
The monk in hys deuociouns dwellyng;  
And euery day suyng, her psalter<sup>1</sup> he <sup>1 MS. {psalter}</sup>  
Seyde aftyr here doctryne & enformyng.  
And the next halyday aftyr ffolwyng, 103  
Owr lady, ffresh[e]ly arayd & welle,  
To the monk cam, beyng in the chapelle, 105

[leaf 230, bk.]  
and she came,  
according to  
her promise.

(11)

Behold, her  
garment had  
sleeves!  
She gave him  
thanks for his  
good works,

And to hym seyde she, “ behold[e] now 106  
Howe good clothyng, and how good apparayle,  
That, thys wyke, to me yevyn hast thowe:  
Sleves to my clothyng now not faylle;  
The thank I, and ful welle for thy *trauaylle* 110  
Shalt thou be qwyt, her in thys lyf present,  
And in that other whan thou hens art went. 112

(12)

and promised  
that he  
should be  
made Abbot  
of St. Gile.  
She directed  
him to teach  
her psalter to  
the convent  
and the  
people;

“ Walk now and goo hom to the abbey. 113  
When thou comyst, abbot chosyn shalt thou be;  
And to the covent teche thou for to sey  
My psalter, as by-fore taught have I the.  
The peple also thou shalt in generalte 117  
The same lesson vn-to myne honour preche,  
And of her hurtys wil I ben her leche. 119

- That I had whan I baar of my body  
 God and man / withouten wo or duresse.  
 The .iii<sup>de</sup>. L<sup>ty</sup> / in thyn herte impresse, 75 the third in  
 And seye it eeke with good deuocion, memory of  
 In the memorie of myn Assumpcion, 77 my Assump-  
 tion."
- (9)
- "Wan þat I was coroned queene of heuene, 78 The Virgin  
 In which my sone regneth, and shal ay." promised to  
 Al this / was doon / þat I speke of and meene, gladden him  
 As the book seith / vp-on an halyday. next holyday.  
 And than seide our lady, the glorious May, 82  
 "The nexte halyday / wole I resorte 84  
 To this place / thee to glade and conforte."
- (10)
- And ther-with al / fro thens departed shee, 85 He did her  
 The monke in his deuocion dwellynge; bidding.  
 And euery day / Aue Maria / he  
 Seide / aftir hir doctryne & enformyng.  
 And the nexte haliday aftir suyng, 89 She appeared  
 Our Lady, fresshly arraied and wel, freshly ar-  
 To the monke cam, beyng in þat chapel, 91 rayed, and  
 said:
- (11)
- And vn-to him seide / "beholde now 92 "Behold,  
 How good clothyng and how fressh apparaiH, thou hast  
 That, this wyke / to me youen hast thow: given me  
 Sleeues to my clothyng now nat faiH; sleeves to  
 Thee thanke I / and ful wel for thy trauaill 96 my robe:  
 Shalt thou be qwit / heer in this lyf present,  
 And in þat othir / whan thou hens art went. 98
- (12)
- "Walke now / and go hoom vn-to thabbeye. 99 Go now  
 Whan thou comst / Abbot shalt thou chosen be; home; thou  
 And the Couent teche thow for to seye shalt be Ab-  
 My psalter / as byforn taght haue I thee. bot, and  
 The peple also / thow shalt in generaltee 103 shalt teach  
 The same lessoun to myn honour teche, the monks  
 And in hir hurtes / wole I been hir leche. 105 to say my  
 psalter, as I  
 taught thee.

## (13)

- and to continue thus for seven years, after which he should be taken to herself. 120
- She promised that he should save many. 124
- 126
- ¶ Vij yere lyfē shalt thow for to doo  
Thys charge ; and, when the yerys be a-goond,  
Thow passe shalt hens, and me come vntoo ;  
And her-of dowtē havē [thow] ryghit noon).  
By my psalter shal ther be many oon  
Saved, and had vp to eternall blysse,  
That, yef that nere, sholdyn ther-of mysse."

## (14)

- She then ascended into heaven. 127
- He was made Abbot of St. Gile. 131
- He taught the people her psalter, 133
- ¶ When she had seyde what her lyked to sey,  
She to heven ascendyd [up] and styē.  
And sone after, abbot of that abbey  
He maad was, as hym told[e] owr ladye.  
The covent and the peple, deuoutlye  
Thys monk enformyd & taught her psalter,  
ffor to be seyde after that by yer'.

## (15)

- and died at the end of the seven years. He received Heaven as his reward. He speeds well who serves Our Lady : 134
- [leaf 231] therefore let us try to say her psalter, that we may stand in her grace. 140
- ¶ Thoo yerys past, hys soulē was be-taught  
To god ; he heven had[de] to hys mede.  
Who seruyth owr lady, lesyth ryghit naught ;  
She sofficiently qwyteth euery dede :  
And now, her-aftyr, the bettyr to spede,  
And in her gracē cherly for to stonde,  
Her psalter for to sey[e] let vs fonde. Amen.
- Here endyth the Ploughmanys tale.

## (13)

“.Vij. <sup>e</sup> yeer lyue / shalt thou / for to do	106	Seven years shalt thou live, and then pass hence, and come to me.
This charge / & whan the yeeres been agoon,		Many shall be saved by my psalter.”
Thow passe shalt hens / & me come vn-to ;		
And of this / doute haue thou right noon.		
By my psalter shal ther be many oon	110	
Saud / and had vp to eternal blisse,		
þat, if þat ner[e] / sholden ther-of misse.”	112	

## (14)

Whan shee had seid / what lykid hir to seye,	113	
Shee vp to heuene ascendid up and sty.		
And soone aftir, Abbot of þat Abbeye		So all befell.
He maad was / as þat tolde him our lady.		
The Couent and the peple, deuoutly	117	
This monke enformed / and taghte hir psalteer,		
ffor to be seid after þat / vij. <sup>e</sup> yeer.	119	

## (15)

Tho yeeres past / his soule was betaght	120	
To god / he heuene had vn-to his meede.		
Who serueth our lady / leesith right nght ;		Who serveth our Lady, loseth right nought.
Shee souffissantly / qwytith euery deede :		
And now heer-aftir / the bettre to speede,	124	
And in hir grace / cheerly for to stonde,		Let us say her psalms, that we may stand in her grace.
Hir psalteer for to seye / let vs fonde.	126	

Explicit.

## APPENDIX.

## The Grateful Dead,

by JOHN LYDGATE.

(MS. Harl. 2251, fol. 77.)

## (1)

The Scrip-  
tures tell us  
that it is  
wholesome  
to remember  
the souls

in Purgatory.

- ¶ REMembryd by scriptures, we fynde and rede, 1  
Holsum and holy it is, to thynke and pray  
ffor al the sowles that be past in dede  
Out of this wrecchid world, vnto domesday,  
Abidyng' in purgatory with sorvful lay, 5  
Cryeng and callyng for mercy and pite,  
Vnto them In special that there friendis be. 7

## (2)

A holy and  
devout man  
of Paris was  
wont to say  
*De Profun-  
dis, Pater-  
noster,* and  
*Ave* for all  
the Christian  
souls in his  
churchyard.  
This he did  
continually.

- ¶ There was a man, right hooly and devoute, 8  
of parise in fraunce, that worthy cyte,  
That daily wold sey, in his chirche-yerde aboute,  
ffor alle cristen sowlis, with mercy and pite,  
*De profundis, paternoster,* and *Ave.* 12  
This prayer he vsed contynuauly,  
Til god *purveyed* for hym continuauly. 14

## (3)

He was pur-  
sued by his  
mortal en-  
emies;  
and took  
refuge in the  
churchyard,  
and said the  
*De Profun-  
dis.*  
The bodies  
arose from  
their graves  
armed with  
swords and  
staves,

- ¶ It fil on a tyme, he was *pursued* 15  
Of his mortal enemyes with grete violence.  
He fledde for the best, and ther malice eschewed,  
And toke the chircheyerde for his defence,  
And sayde *Deprofundis* with entier diligence. 19  
The bodyes arose out of theyr graves;  
Somme appered with gleyves, and some with staves.

## (4)

and put his  
enemies to  
flight.  
He thanked  
God.  
He received  
his reward  
at last;  
therefore it  
is wholesome  
to have in  
remembrance  
the souls in  
Purgatory.

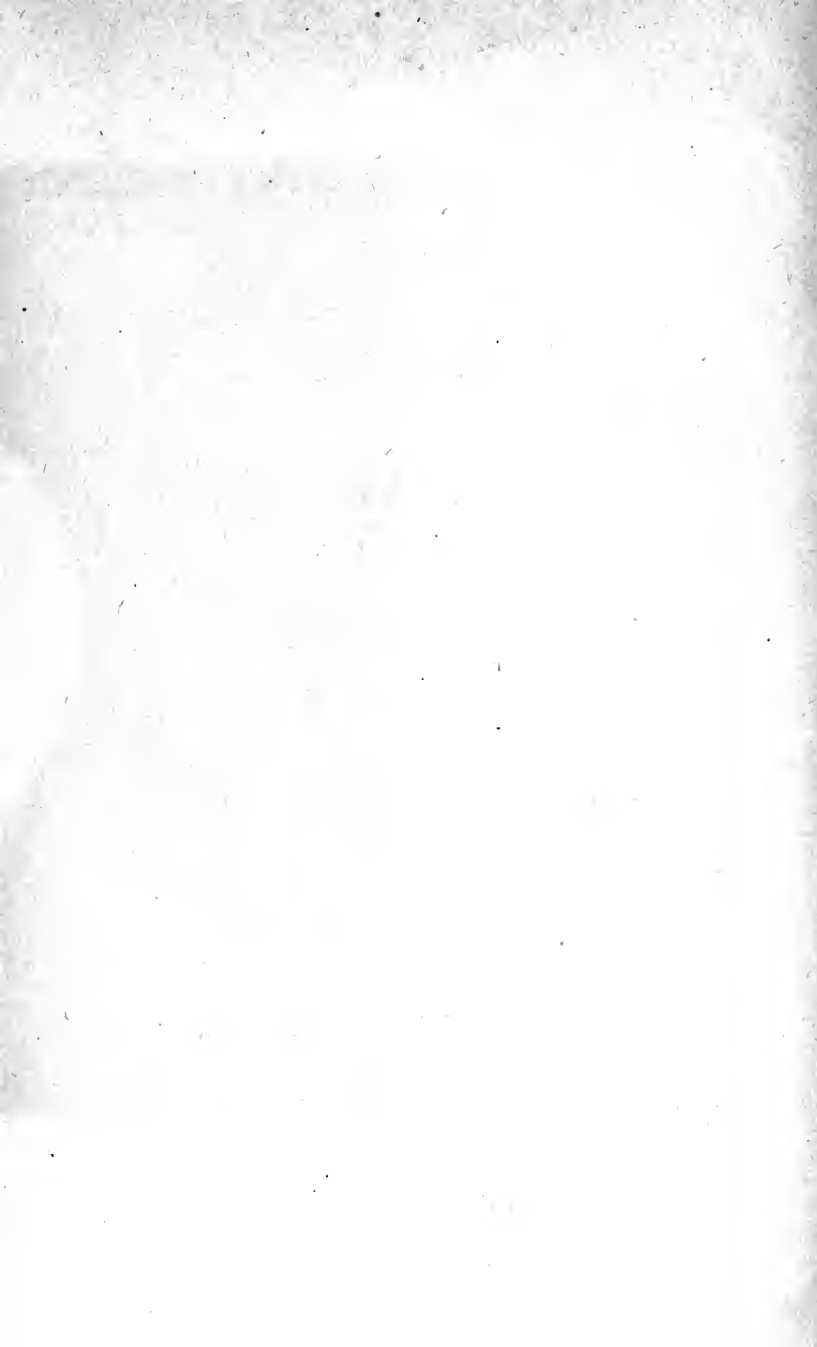
- ¶ So grete a multitude assembled to fight, 22  
His enemyes gan fle, and sore were agast.  
He thankyd god of his grete myght,  
And seyde *deprofundis* whan they were past.  
His reward in heuen he had at last. 26  
Therfor it is holsom for to have in memory  
The soulis that ly In paynes of purgatory. 28



## LIST OF WORDS.

[References are given to the lines of the Ch. Ch. MS. when the word is common to both. G. D. means the poem on page 22. Meanings are given only in cases of conceivable difficulty.]

- agast, G. D. 23, *terrified*.  
 at, 57, at . . . reuerence, *out of respect, or reverence, to . . .*  
 auysement, auisament, 67.  
 betaught, betaght, 134. Cf. A.S. *betāht, betrothed*, from *betæcan*.  
 cherly, 139, *joyously?*  
 condue, 17.  
 dede, G. D. 3, *death*.  
 duresse, 88.  
 edefyed, edified, 58, *built*.  
 enformyd, enformed, 132.  
 eschewed, G. D. 17, *escaped*.  
 excitacioun, excitacion, 46.  
 ffelawys, 3.  
 fonde, 140, *try*.  
 gleyves, G. D. 21, *swords*.  
 holsom, 16, G. D. 2. Cf. Ashbm. 2.  
 hoo, who, 4, 15.  
 leche, 119, *physician*.  
 lore, 61, *teaching*.  
 neven (Ashbm. *meene*), 94, *name*.  
 playe (*verb*). Ashbm. 55.  
 plesaunce, plesance, 34, *pleasure*.  
 pley, 55. See *playe*.  
 psalter, sautere, 12.  
 qwyt, qwit, 111, *requited*.  
 religiouste, religioustee, 54.  
 reuerence, 57. See *at*.  
 sautere. See *psalter*.  
 shop, shoop, 43, *happened*.  
 slypyr, slipir, 31.  
 suyng, 101, Ashbm. 89, *following*.  
 syde, 18, *part, behalf*.  
 tetys, tetes, 20.  
 whas, was, 57.  
 who. See *hoo*.  
 wone, 45, *habit*.  
 wyke, 108, *week*.



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